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INDIA'S
GREATEST EDUCATIONAL NEED:

THE ADEQUATE RECOGNITION OF ETHICS IN HER
PRESENT TRANSITION STATE.

BY
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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA:
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Sir Richard Temple said in a Bombay Convocation Address :

“Moral philosophy ought not, in my opinion, to be left to incidental or indirect teaching; but ought to be taught systematically in all institutions from the highest to the humblest.”

He thus indicates what is wanted :

“A complete system of national instruction in ethics, adapted to the degrees of intelligence and capacity as found in the different grades of students.”

AN ATTEMPT IS MADE TO SHOW HOW THIS GREAT
NEED MAY, IN SOME MEASURE, BE SUPPLIED;

WITH
A CONCLUDING APPEAL,

RECEIVED 91

NOTE.

The Remarks on the Need of the Recognition of Ethics apply mainly to Government Institutions and others conducted on similar principles. Christian Mission Schools and Colleges give moral instruction, although, even in their case, it is desirable to inquire whether any improvement in its teaching is practicable.

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INDIA'S GREATEST EDUCATIONAL NEED.

INTRODUCTION.

One of the most promising signs of the times is the increased interest taken in education on the part of the Indian public. This is as it ought to be. Education, *of the right kind*, is the most powerful factor that can be employed for the elevation of the people in every respect.

The Viceroy of India may be regarded as the earthly providence of one-fifth of the human race, entrusted to his care. There is, perhaps, no more responsible office in the wide world. Considering the multiplicity of objects engaging his attention, it is not surprising that only a few who have held the office have taken a *special* interest in education.

The views of Dr. Duff with regard to English education were adopted by Trevelyan and Macaulay. This led Lord William Bentinck to issue the well-known order in its favour. At the same time, it was allowed that elementary education should be in the vernaculars.

Lord Northbrook, while Private Secretary to Sir Charles Wood, had a large share in drawing up the Educational Despatch of 1854. While Governor-General, his Lordship took steps which led to the appointment of Text-Book Committees in 1877.

Lord Ripon, in 1882, appointed an Education Commission, whose valuable report has led to several beneficial changes.

Lord Dufferin, in 1887, addressed a Letter to the Local Administrations on Discipline and Moral Training, which the Third Quinquennial Report describes as giving the "strongest stimulus" to the establishment of Hostels.

No one has shown a deeper interest in education than Lord Curzon, from the commencement of his Viceroyalty to the present time. Among the many proofs may be mentioned the appointment of a Director General of Education, the appointment of the Universities Commission, and lastly the recent comprehensive and statesmanlike Resolution, reviewing the whole subject.

With the Resolution, on the whole, the writer cordially concurs. Carried out, it would confer an inestimable blessing on India. There is one section, however, on which further information is desirable. The main point is the following :

"It is the settled policy of Government to abstain from interfering with the religious instruction given in aided schools. Many of those



Another proposal, more reasonable, is that the teachers should be trained and the lower ranks better paid.

Lord Curzon's Resolution advocates both; but there is the important preliminary question, **In what time can they be secured?**

The number of teachers in India must exceed three lakhs; but only about six thousand are under training. Even although a great impulse be given to Training Colleges and Training Schools, decades, or rather generations, must pass away before the present teachers can be replaced by trained men, while the increase of salaries must also be a slow process.

The real problem is,

How can the available agency and means best be utilised for imparting moral instruction?

The writer believes that, by a very moderate outlay, the large staff of untrained teachers now employed may be made more efficient in every point of view, and especially as regards ethical influence.

The measures advocated have no claim to novelty, but they are urged to secure, if possible, their more general adoption. The steps proposed to be taken will now be described.

ETHICS IN THE SCHOOL COURSE.

EFFORTS FOR THE TEACHER.

"As is the Master, so is the School," is an educational axiom. Measures to improve education in India should begin with the teacher.

In ancient India, the paternal relation of the pupil to his teacher was recognised. The Brahmāchāri, or Brahman student, left his father's house and resided with his *guru*, who watched over him as his own son. The case, however, is very different with the indigenous teachers of the present day.

Lord Avebury quotes the opinion of Bagehot that the ancients "had no conception of progress; they did not so much as reject the idea; they did not even entertain it."

The indigenous teachers of India seem to have been equally unaware that it was their duty to watch over the morals of their pupils. They were thus described, some years ago, by Adams in his Report on Indigenous Education in Bengal and Behar:

"As to any influence of the teachers over the pupils, any attempt to form the sentiments and habits, and to control and guide the passions and emotions—such a notion never enters into their conceptions,



EFFORTS FOR THE TEACHER.

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and the formation of the moral character of the young is consequently wholly left to the influence of the casual associations amidst which they are placed, without any endeavour to modify or direct them." p. 94.

It is to be feared that teachers of the above type are still to be found in some indigenous schools. In schools, however, which have come under the influence of Government or Missions, there has been a growing improvement, although there is still much to be desired.

While the training of teachers should be urged, efforts, meanwhile, should also be directed to making most of the existing material. Happily it is improvable.

Generally speaking, Government teachers rank with the fairly respectable class of society to which they belong. Though perhaps not animated, as a rule, by a high sense of duty, they may be regarded as desirous of giving satisfaction to their superiors, and willing to teach whatever is calculated to secure this object. Many are interested in the welfare of their pupils.

Two means may be adopted to act upon the teachers :

Teacher's Manuals.—There should be at least Handbooks for the Teachers of Primary and Secondary Schools. It would be well to have a third for teachers of Rural Schools. All should be prepared with great care, suited to the circumstances of the case.

Besides giving general hints on school management, the duty of teachers with regard to moral training should be strongly pressed, and the points requiring special attention should be indicated.

The Report of the Education Commission says :

"It is of course impossible to secure that every teacher shall be a man of such moral character as to lend weight to his precepts. But the inspection of a school should at any rate include a careful enquiry whether the boys have had their attention directed to the moral significance of the lessons they have read. A simple manual for the guidance of teachers may assist them in this part of their duty; while the knowledge that some inquiry will be made by the Inspector will keep the subject before their minds.

"We therefore recommend that all inspecting officers and teachers be directed to see that the teaching and discipline of every school are such as to exert a right influence on the manners, the conduct, and the characters of the children, and that for the guidance of the masters a special manual be prepared." p. 128.

A similar recommendation was made by the Committee appointed to revise the subjects and text-books used in vernacular schools in Bengal.

Such Manuals should be supplied to all teachers at a special meeting by the Inspectors or Deputy Inspectors. They should



maintained by native managers or by missionary bodies supply religious and ethical instruction to complete the educational training of their scholars. In Government institutions the instruction is, and must continue to be, exclusively secular."

The gist is contained in the last sentence: "**In Government Institutions the instruction is, and must continue to be, exclusively secular.**" The religious and moral instruction in aided schools is contrasted with the "exclusively secular instruction" in Government schools. The question hinges on the meaning of "secular," strengthened by "exclusively." If it only means that the distinctive doctrines of any religion are not to be taught, all will agree. On the other hand, if, as the language strictly implies, that "the fundamental principles of natural religion" are not to be taught, this does not apply to Government Institutions in the past, and it is hoped, will be equally contrary to fact in the future.

The Educational Despatch of 1854 holds that the policy of Government is "religious neutrality." This is not violated by teaching "the fundamental principles of natural religion" as recommended by the Education Commission, for such teaching is desired by thoughtful Hindus and Muhammadans.

It is hoped that Government will give such an explanation of the meaning of "exclusively secular" as will satisfy the public.

The following Appeal was in type before the "Resolution" appeared, but it has since been somewhat modified.

"INDIA, IN TRANSITION," DEMANDS SPECIAL ATTENTION TO ETHICS.

Lord Lytton spoke of the change now going on in India as "the greatest and most momentous revolution—at once social, moral, religious, and political—which perhaps the world has ever witnessed."

Its effects are thus described by Sir H. S. Cunningham in a Madras Convocation Address:

"India was one of the stationary powers of the world. Then at last the spell was broken, her long sleep ended. She was caught by a wave of the turbulent European life, at one of its most turbulent moments, and hurried along in that resistless torrent to the future which awaits us all. Henceforth India had to be a member of the modern world. Henceforward all was changed, new ideas poured in apace. Enlarged knowledge made havoc of the old traditionary beliefs, and great revolutions of thought came about. The most august and venerable institutions began to shake and crumble. All the old paths of life were broken up. Now this is a process in the highest degree perilous to all



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concerned. Change, of course, there must be; we can none, even the most conservative among us, be exactly as were our forefathers. But still there is a great danger as well as great pain in leaving the old customary paths in which so many preceding generations walked."

Under existing circumstances, educated Hindus require special watchfulness over their moral conduct. Babu Keshub Chunder Sen says:

"In times of transition, in India as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled. Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary tumults, but no better principles are immediately established in their place. Thus for a season is confusion and recklessness."

Sir William Muir, addressing some Calcutta students, gave the following caution:

"You will probably have to pass through a land of doubt and darkness. The ancient landmarks, to which you have been used to look up as the beacons that would guide you all your life through, may perhaps vanish from your sight, and you will be left to grope for your way in perplexity and doubt."

"However dark and confused the elements may be about you, hold firmly by those grand principles of morality and virtue which are inculcated upon you here. Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian ethics and a lax code of morals. Reject the temptation; it is but a meretricious blandishment, a Syren smile alluring you to ruin. Reject every proposal that would confound the eternal obligations of Right and Wrong, of Virtue and Vice; use hardness as good soldiers; practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality."

Under such perilous circumstances, every possible effort should be made to safeguard Indian youth. A very great responsibility rests on Government and the Universities if an antidote is not provided for the present destructive system of education.

The great work to be done was thus powerfully set forth by Lord Curzon in his last convocation address:

"Lord Beaconsfield once said that it is a holy thing to see a nation saved by its youth. Yes, it is; but there is a holier thing still, and that is to save the youth of a nation."

"We have to save the rising generation of India from walking in false paths, and to guide them into right ones."



THE VALUE OF MORAL INSTRUCTION AND ITS APPRECIATION BY THE PEOPLE.

Currie justly remarks of moral instruction :

"So far from being left to take its chance in school, as it commonly is, being enforced in a fragmentary way and at irregular intervals, just as some accident may throw it in the way in the course of the reading lesson, it should be systematically provided for."

In India this was early felt. Kerr, in his Review of Public Instruction in the Bengal Presidency, says :

"The Court of Directors from an early period considered that the improvement of the moral character of the natives was one of the first objects to be aimed at, and directed that a Professor should be appointed to lecture on Jurisprudence and Morals, without having any other duty to perform." p. 62.

As this was not carried out, Mr. Cameron, in 1840, wrote a Minute on the subject, containing the following passage :—

"In most countries Morality is taught as part of Religion. Here we are prevented by the circumstances of the country from teaching Morality in that manner. It is, therefore, more incumbent upon us than upon other ministries of public instruction to teach Morality in the form of Moral Philosophy." Kerr, p. 62.

The same great duty is recognised in the Despatch of 1854. It is stated that one object of Government Education in India is to "raise the moral character of those who partake of its advantages."

Moral instruction was recommended by the Education Commission. The Report contains the following recommendations :

"8. That an attempt be made to prepare a moral text-book, based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.

"9. That the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." p. 591.

The Report says further :

"Some of the witnesses in every province and some of every class, Native and European equally, have asserted that there is urgent need that the principles of morality should be definitely expounded. A review of the evidence seems to show that moral instruction may be introduced into the course of Government colleges without objection anywhere, and in some Provinces with strong popular approval." p. 295.

In a Bombay Convocation Address, Sir Richard Temple said :

"Moral Philosophy is a theme on which the sages, lawgivers, and Philosophers of the Hindus have dilated from the earliest times—that



THE INSTRUCTION NEEDED.

has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations — though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effects of our liberal education, by the discipline of our institutions, and by the personal example of our teachers."

The following Resolution was adopted by the last Indian National Social Conference :

"This Conference notes with satisfaction the attempt made to introduce religious and moral education in some educational institutions in the country, and suggests that the movement so begun should, as far as possible, be extended."

A similar desire was expressed at the Vaishya and Jaina Conferences.

THE INSTRUCTION NEEDED.

Sir Richard Temple said in a Bombay Convocation Address :

"Moral philosophy ought not, in my opinion, to be left to incidental or indirect teaching; but ought to be taught systematically in all institutions from the highest to the humblest."

He thus indicates what is wanted :

"A complete system of national instruction in ethics, adapted to the degrees of intelligence and capacity as found in the different grades of students."

It is believed that all thoughtful men will agree that this ought to be the aim. Proposals, however, must be within the range of practical politics: they must be adapted to the agency and means available.

In a Bombay Convocation Address, it was said, "The way to secure true ethical instruction for students is to put them under good instructors, securing men of fine capacity and noble nature for the purpose." This is, unquestionably, the most effectual means, but such men are rare, and moral instruction must be indefinitely postponed if we are to wait for them.



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be informed that their contents would form subjects of consideration at the Teachers' Conferences.

Educational Conferences.—The Education Commission Report says :

"We are fully convinced that nothing but good can result from the occasional or even frequent association, in a somewhat formal way, of departmental officers with others interested in education."

Besides the higher Conferences presided over by the Directors of Public Instruction, it is recommended :

"Also that Deputy Inspectors occasionally hold meetings of the Schoolmasters subordinate to them, for the discussion of questions of school management." p. 320.

The higher Conferences are held in all the Provinces. The Third Quinquennial Report on Education contains the following notices of Conferences of a lower grade :

In Assam,

"Besides these Conferences, meetings of *gurus* are annually held by the inspecting staff, for the purpose of giving instruction in the subjects taught in Primary Schools and of pointing out deficiencies. These meetings are also useful as affording the *gurus* an opportunity to exchange ideas and compare the efficiency of their respective schools."

In Berar,

"Meetings are periodically held at central places of town and village schoolmasters, and classes are experimentally taught in public. Their meetings are said to be very useful in improving the methods and information of the village schoolmasters, and in promoting social intercourse." p. 391.

The above measures are not suggested as *substitutes for training*, for which they are very inadequate ; but as *practicable*. Some good would certainly be done. If we cannot *do all* that is necessary, there is no reason why we should *do nothing*.

THE IMPORTANCE OF SCHOOL BOOKS.

It has been said, "**Whatever you would put into the life of a nation, put into its schools.**" By a well-devised course of instruction, it is practicable, in some measure, to mould the character of a nation. The process, it is true, will be slow, but it will tell in the end. To the foregoing may be added, "**Whatever you would put into schools, put into the school books.**"

Dr. Duff says, "'Give me,' says one, 'the songs of a country and I will let any one else make the laws of it.' 'Give me,' says



another, 'the school books of a country, and I will let any one else make both its laws and its songs.'"

The question what books should be used in schools deserves special attention in India. An intelligent teacher, if compelled to use inferior class-books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few cases, as Mr. Hodgson Pratt observes: "The book is everything, for the masters cannot supply what it fails to give." But even with regard to the best teachers, it is desirable that oral instruction should be supplemented by the printed page.

The character of the education given in a school is largely determined by the "Readers" used. In elementary schools much more time is devoted to them than to any other study. Whatever else may be neglected, the "Reader" receives a fair share of attention.

A large proportion of the children in vernacular schools are *homo unius libri*, 'a man of one book.' A "Reader" is often the only book in the actual possession of a child, constituting his entire library. It is true that he has other studies; he learns arithmetic, etc.; but, except in the higher classes, they are often taught orally. The only book studied at home, the one most valued by the owner, should be turned to the best possible account.

The Preface to the Punjab Government *First Reader* says:

"Rightly regarded, therefore, the reading lesson is the chief educational instrument of the teacher. The education of the school means, and must mean, the *Reading of the School*, more than all other subjects united."

It is granted that the personal example of the teacher and his oral instruction are the most influential factors in a school. The training of teachers, however, is a slow and expensive process. On the other hand, books may be multiplied at once in any required numbers.

The importance of School Books has been acknowledged both by the Home and Indian Governments:

The Educational Despatch of 1854 says:

"70. Equal in importance to the training of schoolmasters, is the provision of Vernacular School Books, which shall provide European information to be the object of study in the lower classes of schools. Something has, no doubt, been done of late years towards this end, but more still remains to be done."

There are Educational officers who disparage text-books, making all depend upon the teacher. The Government of India takes the right view of the case:

"It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in

a school: but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct, either by means of precept or example.”*

A Punjab Inspector says :

“The teaching of moral lessons by precept will not make up for the want of example in daily life ; but so long as the environment is what it is and example is largely absent, that teaching must be held to be of considerable educative worth.”†

HOME “READERS” UNSUITABLE FOR INDIA.

Vigorous efforts are now being made by some of the leading home publishers to capture the Indian School Book trade. The *Fort St. George Gazette*, July 22, 1902, contains sanction for the use of ‘Readers’ by the following Publishers: Macmillan, Longmans, Collins, Cassell, Nelson, Blackie, Laurie, W. Blackwood, and Chambers.

Some of the objections to the use of Home Readers may be mentioned :

1. WANT OF ADAPTATION TO INDIA.

While it is gladly acknowledged that, even at present, Indian education is doing great good, it is not perhaps too much to say that it is **robbed of nearly half its usefulness by want of adaptation to the country**. Lord Curzon had good reason for placing it among his Twelve Measures, and devoting to it so much attention.

There are men in charge of schools and colleges who never seem to have grasped the idea that **education should be adapted to India**. Decade after decade they go on teaching much as if they were within sight of the Grampians or within sound of Bow Bells.

The educationist may be compared to a physician. India, his patient, is labouring under a complication of tropical maladies. Is he to use the usual home medicines, or, with the utmost care, to adapt his treatment to the critical condition of the sufferer ?

Instead of lessons skilfully prepared to meet the wants of India, in not a few schools Home “Readers” are taught, containing desultory lessons without any reference to this country.

When Sir George Campbell was Lieutenant-Governor of Bengal, he visited some schools in Calcutta. He found that

* *Second Quinquennial Review of Education in India*, p. 362.

† *Third Quinquennial Review of Education in India*, p. 395.



1. WANT OF ADAPTATION TO INDIA.

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Douglas's Scottish Series of Readers was used, and expressed his opinions of their want of suitability.

Lord Northbrook felt this so strongly that it was brought prominently forward in the Resolution of March 29, 1873 :

"The introduction of books containing allusions to scenes or ideas which boys in this country cannot possibly realize or appreciate is apt to hinder progress in mastering the language itself, which should be the main object of education at this stage ; while examination upon this kind of instruction must have a tendency towards favouring the practice of what is commonly called cramming, which in the training of schools it is particularly expedient to discourage."

The Hindu Patriot, noticing the Resolution, remarked :

"The books which are now in fashion have been designed especially for English youths, with rosy cheeks, fireside associations, and Christmas memories, and for more reasons than one, they are utterly unsuited to Bengali lads who have not perhaps commenced their teens." May 19th, 1873.

The Report of the Education Commission has the following remarks on the use of such books in this country :

"Adapted or unadapted, the books that are most suitable, because conveying the most familiar ideas, to English children, are most unsuitable to natives of India. Though often compelled to read about such things, the Indian learner knows nothing of hedge-rows, and birds-nesting, hay-making, being naughty, and standing in a corner." p. 346.

The Report on the recent Education Exhibition in the Punjab, referring to Home Readers, says :

"It is clear that British publishers do not yet sufficiently study the conditions of education in India : books and maps, charts and diagrams, may be excellent at home, but of very small educational value in India. Mere translations are not of much value ; in attempting to supply the wants of Indian schools, 'the aim should be, not to translate European works into the words and idioms of the native languages, but so to combine the substance of European knowledge with native forms of thought and sentiment as to render the school books useful and attractive . . . It is obvious that the local peculiarities of different parts of India render it necessary that the class-books in each should be specially adapted to the feelings, sympathies, and history of the people.' These words extracted from the Despatch of 1854, are well worthy of study, and when British publishers have assimilated the truth contained in them and have produced works in accordance with the principle laid down, then, and then only, will they have produced books 'suitable to Indian education.' " p. 3.

On the other hand, the publications of the Christian Literature Society for India are thus noticed :

"**Christian Literature Society, Madras.**"—This useful Society sent a selection of books suitable for Schools, School Libraries, and

educated Indians; teachers were thus able to see what books are available in this country. All the books were specially prepared for the use of Indian readers, and they are published at a price which brings them within the reach of the poorest. The publications of this Society are exceedingly good.

"The Readers, Grammars, Geographies, etc., were all prepared for students of this country, and the efforts made by the Society ought to keep their productions well abreast of the best school books in the market." p. 6.

2. THE SECULAR CHARACTER OF HOME READERS.

The writer has lately had to examine nearly a hundred of the Home Readers having the largest circulation. He was struck by the absence in many of them of any moral aim. Books should, of course, be adapted to the capacity of those for whom they are intended, and dry didactic lessons are not advocated. Fables and anecdotes, with biographies for more advanced pupils, should be largely employed; but mere desultory lessons, without any apparent ethical object, are to be condemned. Several of the books contain only a single reference to the Supreme Being; some may strictly be described as "*godless*," for the name of the Deity does not once occur in them.

That the English Educational system should have so little influence in checking the three great moral evils of the day—drunkenness, thriftlessness, and the inordinate love of sport, including gambling, is not surprising under the circumstances.

It may be said that in England religious instruction is otherwise provided; but this is not the case in Government schools in India. If the Readers are "*godless*," so is the whole system of education.

The late Rev. Dr. K. S. Macdonald, of Calcutta, says:

"English or American books are not suited to Indian children, intellectually, socially, or religiously. In them are to be found much that is useless, unintelligible or inapplicable. In them is not found what is specially needed, suitable, and useful."

The conclusion should be that of the Education Commission:

"Home Readers are most unsuitable to Natives of India."

The question deserves serious consideration, Should Text-Book Committees sanction the use of books "**most unsuitable to the Natives of India**"? Under the present transition state of the country, when youth require every possible safeguard, is not this to be strongly condemned? **Adaptation to India should be made an essential requisite.**



INDIAN READERS REQUIRE REVISION.

Several series of Readers have been prepared for Indian schools. Their treatment of a single subject shows that they need revision.

It is admitted by all that **Female Education** lies at the root of improvement in India. Women, on the whole, are greatly maligned in Hindu literature. Wilson says that the greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, and craft of the female sex. The feeling of the masses is opposed to female education. It is thought that the ability to read and write would be employed in learning how to poison their husbands or to make assignations.

Lord Curzon, in his Simla speech, said :

“The third topic is that of female education. Here the figures exhibit a relatively very backward state of affairs. Indeed, Mr. Cotton, in the last quinquennial review, described it as ‘**the most conspicuous blot on the educational system of India.**’ ”

Surely every effort should be made to counteract the popular feeling, and show the advantages of female education.

Home “Readers,” of course, do not contain lessons on the subject ; but it is astonishing that it should be ignored in ‘Readers’ prepared for India.

In 1893 the writer obtained sets of all the English “Readers” published for Government Schools. They included the following :
NORTH-WEST PROVINCES AND OUDH.—Primer, Illustrated Readers, I—IV. Reader No. VI.

PUNJAB.—Primer, Primary English Reader, First English Reader, Second English Reader, Third Reader for Middle Schools, Man and his Duties, a Moral Reader.

BOMBAY.—Primer, Second Book. Parts 1 and 2. Third Book.

MADRAS.—Readers I—V.

The examination was based on the foregoing 22 volumes. The Bengal Department of Public Instruction does not publish text-books. This is left to private enterprise. Out of 1,154 lessons in all, there were only *ten lines* on Female Education.

The fourteen volumes of Macmillan’s *New Orient Readers* and Nesfield’s *Anglo-Oriental Series* contain 1,676 pages, but Female Education does not seem to be once mentioned.

It is most lamentable that Indian youths should be under instruction for years, and never once come across the words “female education” in their text-books.

It may be objected that oral instruction may be given on the subject ; but men who do not see the need of lessons on it in text-books are not likely to supply the deficiency.

On the other hand, lessons in the Readers would afford opportunities to the teachers to emphasize its importance.

Although there are only 445,000 girls under instruction, there are four millions of boys and young men. By a graduated series of lessons, much might be done to create a public sentiment in favour of female education. Early Professors of Elphinstone College, Bombay, inspired some of their students with such enthusiasm that they themselves took part in teaching girls.

Even the Primer might include, "Girls should go to school as well as boys."

A few other subjects in which instruction should be given may be noticed.

Giving Abuse.—The use of filthy language is so universal that the people generally do not think of it as wrong. School Books might do a good deal to awaken conscience in this respect.

The *Gujarat Mitra*, a Bombay paper, says :—

"Children from infancy are nursed as it were in this unholy atmosphere, and when they grow to manhood, their vocabulary of conversation consists of a host of immoral words which they have learned to delight in using, and which they too often employ in all the ordinary transactions of life with emphasis."

After noticing the duty of the press and of parents, the article thus concludes :—

"The educational department ought to pay very serious attention to our remarks, for does it not seem ridiculous that, while it pretends to initiate our boys into the mysteries of the classics and mathematics, it does absolutely nothing of what it could do for moral instruction by beginning to disallow the use of abusive language even in private conversation?"

There might be one or two lessons on the subject scattered over each Series, with a note to the teacher asking him to check the use of indecent language among his pupils.

Thrift.—This, with the inveterate tendency to run into debt, should receive more attention. There is an admirable lesson, "Why are we Poor?" in the *New Orient First Reader*. Savings Banks should certainly form the subject of a lesson.

Benevolence.—This is well developed in the Hindu character, but it requires to be wisely guided. The evils of indiscriminate almsgiving should be pointed out.

The Brotherhood of Man.—The words of an English poet should be impressed upon the pupils :

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life;
All tongues, all colours."



This may be supported by some Indian quotations. The *Panchatantra* says :

“ Small souls inquire ‘ Belongs this man
To our own race, or class, or clan ? ’
But larger-hearted men embrace
As brothers all the human race, ”

The Dignity of Labour.—The prejudice against it should be counteracted. The country is being filled with imperfectly educated young men, who think it beneath their dignity to engage in industrial employments.

Respect for Authority.—This is specially desirable under present circumstances. Smiles says : “ Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be neither social peace nor social progress. ”

The Responsibilities of Knowledge.—The duties of educated Hindus to their ignorant countrymen should be enforced. Directions should also be given as to the mode in which they should be discharged.

Lessons on the above points, even in Readers intended specially for India, either do not receive adequate attention, or are unnoticed.

It seems astonishing that such an important subject as **Female Education** should have been almost completely ignored for more than fifty years in Government School Books.

SUGGESTED COURSE OF PRACTICAL ETHICS.

1. MORAL INSTRUCTION IN ORDINARY READERS.

The ordinary Readers should contain a carefully graduated series of lessons on the subject. For junior classes, fables and anecdotes would be the chief *media* ; for more advanced, biographies would be valuable. As far as possible, the instruction should be *concrete*—not *abstract*.

2. MORAL TEXT-BOOKS.

Moral lessons in ‘ Readers ’ meet with general approval ; but, strange to say, if collected together and made more complete in Moral Text-Books, they have encountered a considerable amount of opposition.



The Education Commission made the following recommendation :

"8. That an attempt be made to prepare a moral text-book, based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges."

It is admitted that the value of a Moral Text-Book depends upon its character. Dry didactic lessons would repel the readers, but such are not recommended. Several years ago Chambers's *Moral Class-Book* was used to some extent in India. The Preface states :

"The various virtues are described chiefly by narratives, in which individuals are shown as exemplifying them. To these have been added all those fables of Æsop and others which are most remarkable for their happy bearing on the important points of human conduct."

Dionysius of Halicarnassus describes history as "philosophy teaching by example." A Moral Reader should be somewhat of the same character. There might be lessons from the lives of Socrates, Regulus, Leonidas, the Patriots of Calais, &c. Accounts of benevolent men and women, like Howard, Clarkson, Florence Nightingale, should also be included. *The Pursuit of Knowledge under Difficulties*, and books like *Smiles on Character and Duty* might furnish other materials. There should be selections from Indian literature, where appropriate. Such lessons must have an elevating influence. Perhaps the greatest advantage of a good Moral Text-Book is that the **lessons would suggest topics for the teachers.**

Three Moral Text-Books prepared for India will be briefly noticed :

1. *A Moral Reader from English and Oriental Sources.*—This was prepared by Sir Roper Lethbridge, and corresponds with its title. It contains some excellent lessons. The first edition appeared in 1883, followed by four editions. It had a fair circulation for a time, but a copy purchased about a year ago is dated 1889.

2. *Man and his Duties, a Moral Reader*, by J. Sime, LL.D., C.I.E., late Director of Public Instruction, Punjab, has reached a sixth edition.

The Preface says :

"It is fully understood that the home, the play-ground and the living influence of the teacher are the chief means of early moral discipline ; but it is also believed that precept, especially if illustrated by example, can do some good in this direction."

"In this Moral Reader, a few simple moral principles are laid down, with lessons on the chief duties both to God and Man. In



exhibiting the duties, examples of most of the higher human virtues are given, with copious extracts from great writers."

This work seems prepared on the plan recommended by Lord Cross—"extracts from great writers." There are numerous quotations from Smiles and other authors. Some poetical extracts from the Mahābhārat, &c., are included. Though well-selected and dovetailed, the book, on the whole, is nearly as well suited to England as India. Parts of the volume are too abstract and difficult for schools; but, on the whole, it is admirable, and calculated to have a beneficial influence. It has been circulated in the Punjab with good effect.

Sir Roper Lethbridge's work draws much more from oriental sources than that of Dr. Sime. Both show, more or less, the want of complete adaptation to India which is necessary. In proof of this it may be stated that neither of them once mentions the important subject of female education.

3. *My Duties*.—The latest attempt is by the writer. The titles of the Introductory Lessons are as follow :

Why was I made?

What I live for?

How do I differ from the Lower Animals?

May I do as I like?

The Golden Rule.

The Voice Within.

The Choice of Hercules.

How to have a Happy Old Age.

The lessons whose titles are given in italics are in poetry, but many of the prose lessons end with illustrative poetry.

The various duties of the reader, to himself, to others, to God, and duties in after life, are set forth.

Narratives and biographical sketches are largely employed to illustrate duty and self-sacrifice; the whole adapted to the circumstances of the readers.

A small tentative edition was printed three years ago. The second edition has been revised with a view to meet the recommendations of the Bengal and Punjab Text-Book Committees, and verbal explanations have been added. The Government rule of religious neutrality has been observed. It is believed that there is no lesson which an intelligent teacher cannot enforce.

An address to the Teacher is prefixed, urging him to use the lessons as texts, and to seek the moral improvement of his pupils.

A notice of the book in the *Madras Christian College Magazine* begins as follows :

"We heartily welcome this effort of Dr. Murdoch's. It is a contribution towards the solution of a difficult problem, and we trust it



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will receive the earnest attention of a large number of Indian teachers. To the teacher (and there must be many such) who feels that he has a work to do in evoking and guiding the sense of duty in his pupils, Dr. Murdoch's little book will be of value in suggesting topics and illustrations. It will be of even greater value, we believe, if it is the means of awakening among Indian teachers interest in an important subject, and if it supplies them with an idea which in many ways they are better fitted to carry out than a foreigner can possibly be."* June, 1901. p. 701.

MORAL INSTRUCTION THROUGH POETRY AND MUSIC.

While lessons in prose are advocated, poetry and music afford the means of imparting moral instruction in the most attractive form.

The Minutes of the Committee of Council on Education remark, "The songs of any people may be regarded as important means of forming an industrious, brave, loyal, and religious working class." Currie says:

"Every good song which is made familiar to a school is a pleasant and powerful source of influence over a large number, in behalf of the virtue or sentiment which it embodies."

Outside the home circle, there is probably no power which affects the morality of children so much as songs and verse set to pleasing tunes.

In India, unhappily, music has been considered, the heritage of dancing-girls. Mission schools for girls were perhaps the first agency to turn it to noble uses. The prejudice against music among intelligent Hindus has been removed. Some of them send their daughters to schools in which singing is taught. "Action Songs" now form one of the subjects in the Madras Educational Code. Their introduction, as well as Kindergarten occupations, is due to Mrs. Brander, late Inspectress, Female Schools.

In Burmah, "Vocal Music is taught—four schools passed altogether 548 pupils in this subject in 1896-7. Mr. Sheriff, of the Teachers' Institution at Rangoon, is active in training teachers in the Sol-fa system."†

The steps taken in the Punjab will be noticed under another head.

One great obstacle to the introduction of vocal music in Government Schools is that many of the teachers are unable to sing. In most large towns, however, there are means by which some of the principal tunes may be acquired. The difficulty will

* My Duties contains 227 pp. Price 5 As.

† Report of Committee on Vernacular Education in Bengal, p. 68.



gradually be overcome. Singing should be taught in Normal Schools.

Even if not sung, committing the words to memory and reciting them simultaneously, with due expression, will be very useful. Children like this exercise, and need only encouragement. The Punjab Public Instruction Report for 1896-97 says that in addition to moral lessons in prose, "There are also poetical pieces in the Readers, intended to add to the scholar's store of right and high ideals; and as Mr. Bell remarks, 'the reading and reciting of these with feeling and expression must produce a salutary effect.' " p. 84.

Music is now recognized in the Educational Code of every enlightened nation in Europe and America, and it will gradually take a similar position in India.

MORAL READERS FOR THE SCHOOL COURSE.

The Punjab Educational Department recommends a Reader of about 80 pages for Primary Schools, and one of about 120 pages for Middle Schools—both in the Vernacular. The Moral Reader for High Schools is in English.

The Resolution on Education implies that the School Final Examination will take the place of the Entrance Examination. The rapid development of Secondary Education during the last twenty years is noticed, the number under instruction having increased from 214,077 to 558,378. On the other hand, the colleges have only 23,000 students on their rolls.

The Resolution says:

"It is frequently urged that the courses of study in Secondary Schools are too literary in their character. The same complaint is otherwise expressed by saying that the High School courses are almost exclusively preparatory to the University Entrance Examination, and take insufficient account of the fact that most of the scholars do not proceed to the University, and require some different course of instruction.

"In the present stage of social and industrial development, it appears to them essential to promote diversified types of education, corresponding with the varying needs of practical life."

In the case of the great majority of the pupils in secondary schools, the School Final Examination will mark the completion of their education. Henceforth, they must take their part in the "battle of life" as combatants.

While it is desirable that the studies in secondary schools should be best fitted to enable the pupils to earn their own living, it is still more important to secure, as far as possible, their moral well-being.

The Allahabad University also makes compulsory "Mental and Moral Science," including "Psychology, Ethics, and either Natural Theology or the History of Ethical Systems."

The Bombay University makes "Logic and Moral Philosophy," one of three optional subjects.

The Punjab University makes "Philosophy, including Psychology, Moral Science, Inductive Logic, or Natural Theology," one of five optional subjects.

The Madras University makes "Mental and Moral Science including Physiology, Psychology and General Philosophy, Logic and Ethics," one of five optional subjects.

It will be seen that only two Universities make Ethics a compulsory subject, and that for the B. A. Degree.

Instruction in mere theories of morals is practically worthless. Some years ago an ex-student of the Presidency College, Calcutta, wrote:

"Many of the graduates who take their honours in Mental and Moral Philosophy turn out scoffers and sceptics."

Another "ex-student," writing in defence of a professor, partly gives the explanation:

"As a teacher of philosophy it was his duty to place before his students the strongest arguments that have been brought in support of each theory by its supporters. . . . He fairly stated the case of each contending party, and left the students to form their own opinions."

Such a system of teaching may be expected to produce the results thus described by Sir H. S. Cunningham:

"Amidst the crash of shattered beliefs and the babel of conflicting theories, the unfortunate neophyte acquires nothing tangible beyond a total disbelief in all existing creeds, and a profound disregard for an older, more credulous, and less instructed generation."

After a course in which special instruction in ethics is either altogether or almost entirely ignored, young men are sent out to the "battle of life," with old restraints removed, and no new safeguards to take their places, exposed to fierce temptations of every kind.

The fruits are best seen where home influences no longer operate. There are some noble exceptions, but Dr. Mullick, House Physician in a London Hospital, thus describes the effect upon Indians of a stay in England:

"Endowed with a smattering of general knowledge, proverbially pliable, possessed of a morbid measure of his social status, inflated with a superlative sense of self-satisfaction, born of misdirected education, he returns to India an incubus to his family and a danger to the country. . . . The stay-at-home people he despises and treats with unveiled contempt, even 'the old fool of a father.'"



The Indian Universities might exert a powerful moral influence for good over the whole educated classes of the country. Sir Richard Temple, in his last Convocation Address as Chancellor of the Bombay University, thus referred to the great need of moral instruction, from the highest to the humblest educational standards, and showed the inadequacy of the teaching of mere science :

“ Though necessarily precluded from adverting to religion, I yet in no wise forget, or expect you to forget, that it is impossible to teach human duty, comprising the relations between man and man, without also teaching something at least of man's duty towards God. No doubt, one of the effects of really good teaching in arts, say in the branches of history or literature, must be to inculcate always incidentally and often directly, much of the general duty of man. Good teaching of physical science also must, as I believe, enlarge the ideas and elevate the sentiments of man in respect of God, and must impress upon him at least something of his duty towards his Creator. But such teaching cannot furnish him with instruction in his duty towards his fellows—an instruction needed by all students alike, whether they belong to the department of arts or of science. Again, there are, as we believe, abstract principles and moral truths wholly independent of, and immeasurably above, the laws of that material universe in which we live. No doubt, these are incidentally inculcated by the teaching in arts. But the inculcation of moral truth by teaching in physical science is not possible. Nevertheless ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest.”

THE EDUCATION COMMISSION REPORT ON “MORAL TRAINING IN COLLEGES.”

The recommendations of this Report, the most valuable ever issued on Education in India, are entitled to very great weight. The following are the main points on “Moral Training : ”

Indirect Moral Training.—“There is no difference of opinion as to moral training being as necessary as intellectual or physical training, and no dissent from the principle that a system in which moral training was wholly neglected would be unworthy of the name of education. Nor, again, is there any difference of opinion as to the moral value of the



The three Manuals for Primary, Middle, and Secondary Schools would enable the pupils to carry away with them wise counsels which might do much to make them a blessing to themselves and their country.

The preparation of suitable Manuals will be a difficult task, but in course of time, they will be secured. Meanwhile, attention is invited to "My Duties."

To secure their study, the Manuals must have a distinct place in the Educational Codes. Otherwise, they will be neglected both by teachers and pupils.

ETHICS IN THE UNIVERSITY COURSE.

IMPORTANCE OF EDUCATIONAL REFORM.

Sir Oliver Lodge, in a recent Paper on School Reform, says :

"My main thesis is that *Reform is necessary in the schools of England, and not least in the great public schools.*

"I would even go so far as to say that there is no other ripe and feasible reform of greater magnitude. Urgency, because it is in the schools of England that our officials, our administrators, our rulers, our future teachers, our pastors and masters, are yearly being trained; and any radical defect in their training operates through the whole body politic as a defective blood supply operates in the individual."*

SPECIAL INFLUENCE OF THE INDIAN UNIVERSITIES.

The Educational Despatch of 1854 created a very important factor for the benefit of India by directing the establishment of Universities. In 1857, amid the turmoil of the Mutiny, the Universities of Calcutta, Madras, and Bombay were founded; to which the Punjab University was added in 1882, and the Allahabad University in 1887.

Universities everywhere exert a considerable influence, but this is specially powerful in India. It is true that the masses are illiterate, but Indian public opinion is largely moulded by the educated minority. The great ambition of the latter is Government employ. Success in attempts to secure this is largely determined by the Regulations of the Indian Universities. Hence the excitement caused by the Universities Bill. Sir Richard

* *Contemporary Review*, February, 1904, p. 153.



Temple, in a Bombay Convocation Address, thus described the far-reaching influence of the Indian Universities:

"The action of the Universities determines the teaching in the Colleges and High Schools, and the example of these superior institutions is sure to be followed by the middle class institutions, and ultimately even by the primary schools."

It is cheerfully allowed that the Indian Universities have done much to raise the standard of Education in India, especially in literature and science; but the great question is, **How can their usefulness be increased?**

The following acknowledgment is made by the Universities Commission Report:

"While we consider that many of the criticisms passed on the Indian Universities are not deserved, we have come to the conclusion that in many directions there is scope for improvement." pp. 6, 7.

Above all other reforms, is the question **Cannot the Universities do more to**

"Save the rising generation of India from walking in false paths, and to guide them into right ones"?

The object of the following pages is to direct attention to this most important problem.

ETHICS.

It has been shown that in the present transition state of India it is of the utmost consequence to prevent the rising generation of India from "walking in false paths and to guide them into right ones." How far have the Government Colleges of India fulfilled this duty?

The charge of the neglect of direct moral teaching in Government Colleges made by the Education Commission may again be quoted:—

"In Government Colleges there has been no attempt at direct moral teaching. In them entire reliance has, as a rule, been placed on such opportunities for indirect moral lessons as are afforded by the study of the ordinary text-books and by the occurrences of ordinary academic life." *Report*, p. 294.

No Indian University includes Ethics in its Entrance or Intermediate Examination.

The Calcutta University makes compulsory for the B. A. Degree "Mental and Moral Science," including "Psychology, Logic, and Ethics."



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F. A. EXAMINATION, 1903.

Milton
Goldsmith
Tennyson
Cowper
Macaulay

... Paradise Lost, Book II.
... The Deserted Village.
... The Passing of Arthur.
... Selections from Letters, (Macmillan & Co.)
... Essay on Milton.

B. A. EXAMINATION, 1903.

Pass Course.

Shakespeare
Milton
Palgrave
Burke
Trevelyan

... As you Like It; Richard III.
... Lycidas; Samson Agonistes.
... Golden Treasury of Songs and Lyrics, Book IV.
... Selections (Macmillan & Co.)
... Selections from Macaulay (Historical Portraits and Historic Sketches).

ALLAHABAD.

ENTRANCE, 1904.

Irving
Defoe
Goldsmith
Macaulay

... Selections from the Sketch Book.
... Robinson Crusoe (Bell's Ed., 1897).
... The Deserted Village.
... Horatius.

INTERMEDIATE.

Scott
Tennyson
Addison
Charlotte Yonge

... Lay of the Last Minstrel.
... The Passing of Arthur; Enoch Arden.
... The Coverley Papers from the *Spectator* (Macmillan & Co.)
... The Dove in the Eagle's Nest.

B. A. EXAMINATION.

Shakespeare
Milton
Tennyson
Newman
Burke
George Eliot
Dowden

... Hamlet, Coriolanus, The Merchant of Venice.
... Paradise Lost, I, II.
... The last Tournament, Guinevere.
... Idea of a University, V, VI, VII.
... Reflections on the Revolution in France.
... Silas Marner.
... Shakespeare Primer.

Those portions of Saintsbury's "History of English Literature" which deal with the authors prescribed.



PUNJAB UNIVERSITY.

ENTRANCE, 1904.

General questions on the English Language.

INTERMEDIATE EXAMINATION.

Scott	... Lady of the Lake.
Malleson	... Akbar.
Conan Doyle	... Micah Clarke.
Farrar	... Seekers after God (omitting Preface and Conclusion.)
Southey	... Life of Nelson.

B. A. EXAMINATION.

Shakespeare	... Richard II. The Tempest.
Froude	... Selections (Edited by Allen).
Scott	... Quentin Durward.
Hamerton	... Intellectual Life (omitting Part I.)
Carlyle	... Heroes and Hero Worship.
Locke	... Conduct of the Understanding.
Stopford Brooke	... Primer of English Literature (latest edition) and a special and critical study of the authors whose works are prescribed above.

BOMBAY.

UNIVERSITY FINAL SCHOOL EXAMINATION, 1903.

Optional English.

Cowper	... Task, Book IV.
Marryat	... Masterman Ready.

PREVIOUS EXAMINATION, 1903.

Pope's Homer's Iliad	... Books 9, 11, 12, 15, 16, 17.
Sir Walter Scott	... Ivanhoe.

INTERMEDIATE EXAMINATION, 1903.

Johnson	... Lives of Milton, Pope, Swift, and Dryden.
Milton	... Paradise Lost, IV.
Gray	... As in Bradshaw's Edition (Macmillan & Co.)

B. A. EXAMINATION, 1903.

(1) *Necessary.*

Bacon	... Essays.
Shakespeare	... Henry IV, Part 1, and Merchant of Venice.

(2) *Voluntary.*

Elizabethan Period (1579—1625.)	
Spencer	... Faerie Queen, Book II.



love of law and order, of the respect for superiors, of the obedience, regularity and attention to duty which every well-conducted college is calculated to promote. All these have, by the nearly universal consent of the witnesses, done a great deal to elevate the moral tone and improve the daily practice of the great bulk of those who have been trained in the Colleges of India."

No Direct Moral Teaching at present.—"In Government Colleges there has been no attempt at direct moral teaching. In them, entire reliance has as a rule been placed on such moral supervision as can be exerted during College hours, and on such opportunities for indirect moral lessons as are afforded by the study of the ordinary text-books and by the occurrences of ordinary academic life.

Direct Moral Teaching recommended.—"The present point is the possibility or wisdom of introducing distinct moral teaching in places where there is no religious instruction. The question that was put to bring out the views of our witnesses on the point stood thus:—'Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government Colleges and Schools? Have you any suggestions to make on this subject?' None of the witnesses raised any objections on principle to such instruction being given. A considerable number held that there is no need for such instruction, and two of these, the Principals of Government Colleges in Bombay and Madras, held that no good result can flow from devoting a distinct portion of time to the teaching of duty and the principles of moral conduct. Some also held that the practical difficulties in the way of introducing moral instruction into Government Colleges are so great that it is expedient to leave matters as they are. The great majority, however, of the witnesses that dealt with the question at all, expressed a strong desire that definite moral instruction should form part of the college course. If we may judge from the utterances of the witnesses, there is in the North-Western Provinces and the Punjab a deep-seated and wide-spread feeling that discipline and moral supervision require to be supplemented by definite instruction in the principles of morality. The feeling seems not to be so strong in the Provinces where Western education has been longer and more firmly established; but some of the witnesses in every Province and some of every class, Native and European equally, have asserted that there is urgent need that the principles of morality should be definitely expounded. A review of the evidence seems to show that moral instruction may be introduced into the course of Government Colleges without objection anywhere, and in some Provinces with strong popular approval. Those who wish definite moral instruction to be introduced generally advocate the teaching of some moral text-book." pp. 294-295.

"Our recommendations will be found in the last paragraph of this chapter:—

"8. That an attempt be made to prepare a moral text-book, based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.



"9. That the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." p. 591.

ENGLISH TEXTS.

The chief reliance at present for indirect moral instruction is through the selections from English literature, which take a prominent place in the University course. To afford a better idea of what may be expected from them, they are given below for the five Universities.

CALCUTTA.

The Calcutta Board of Studies laid down the following rules with regard to the preparation of Entrance Text-Books :—

- (1) Consist of both prose and poetry ;
- (2) That the prose be taken from authors of the present century.
- (3) That at least one-half of the prose portions consist of extracts having a direct bearing on conduct, either by way of precept or example ; and
- (4) That a similar principle be, as far as possible, kept in view in the poetical selections.

ENTRANCE EXAMINATION, 1903.

The following portions of English Selections for the Entrance Examination, published by Messrs. Thacker, Spink & Co., in 1899, have been prescribed for the Entrance Examination in 1903 :—

(TO BE READ.)

Prose.

The Merchant of Venice.
The Battle of Trafalgar.
Early Memorials of Grasmere.
On the Choice of Books.
On Character, (Smiles).

The Impurities of Air.
Ventilation.
Exercise.
Water-supply.
Removal of Refuse Matters.

Poetry.

Past and Present.
"Thou art, O God !"
The Journey Onward.
Qua Cursum Ventus.

The Hour of Death.
The Soldier's Dream.
Grace Darling.
The Village Blacksmith.

To be committed to Memory.

"Thou art, O God !"
The Journey Onward.

The Soldier's Dream.
The Village Blacksmith.



MADRAS.

ENTRANCE.

General English.

F. A. EXAMINATION, 1903.

Shakespeare	... King John.
Milton	... L'Allegro, Il Penseroso.
Tennyson	... Gareth and Lynette (Idylls of the King).
Goldsmith	... Vicar of Wakefield.
Grant	... Xenophon (ancient classics for English Readers).

B. A. EXAMINATION, 1903.

Chaucer	... The Knight's Tale, lines 1—629.
Shakespeare	... Twelfth Night.
Tennyson	... Harold.
Matthew Arnold	... Tristram and Iseult.
Macaulay	... Two Essays on William Pitt, Earl of Chatham.
Thackeray	... Esmond.
Seeley	... The Expansion of England.

REMARKS ON THE ENGLISH TEXTS.

With the single exception of the Calcutta Entrance Examination, the English Texts might have been prescribed by Boards of Studies sitting on the banks of the Isis or Cam. It would require some ingenuity to gather from them moral lessons suited to guide Indian students in the present transition state of the country. As substitutes for direct ethical instruction, they are quite inadequate.

It should also be observed that Madras, Bombay, and the Punjab have no English Text for the Entrance Examination. The Madras Text-Book was given up several years ago to prevent cramming; but the remedy was found to be worse than the disease. At present the students feed on the dry husks of questions in grammar and idioms likely to be asked. The Senate recommended a return to a Text-Book; but sanction was refused by the Madras Government, guided probably by the late Director of Public Instruction.

Thus moral instruction is entirely ignored by three of the Universities in the Entrance Examination, which has, by far, the largest number of candidates.

PROPOSAL TO SECURE THE RECOGNITION OF
ETHICS THROUGHOUT THE COLLEGE COURSE.

At present, the Presidency Colleges have Professors of Logic or Mental Science and Moral Philosophy, but *practical* Ethics is wanted—not ethical *theories*. As already mentioned, only two of the Universities make Moral Philosophy a compulsory subject, and that for the B. A. degree.

Ethics alone would not be popular nor secure attention. The best course seems to be to add it to the English Professorship. Of all the University subjects, English literature is most attractive, and that throughout the entire curriculum.

The course adopted at the Calcutta Entrance Examination forms a precedent. In the Texts, Literature might have two-thirds, and Ethics one-third.

To enable the responsibility to be more fully realised, in the designation of the Professor, *Ethics* should be added to *Literature*, and not be merely understood. In the College Course he should somewhat represent the ancient Guru, the students being his *Brahmāchāris*.

The proposal has two important advantages—the Professors are already available, and there would not be any additional outlay. The teaching would not be increased, for the literature would be proportionately diminished.

It is, however, perhaps desirable that there should be a Personal Allowance on account of the additional responsibility.

The best arrangement would be like that of the Madras Presidency College, where the Professor of English Literature is Principal. This would give more weight to his office.

SUGGESTED ETHICAL COURSE.

ENTRANCE COURSE.

As the Entrance Examination will probably be superseded by the School Final Examination, no remarks on it are necessary.

F. A. OR INTERMEDIATE COURSE.

As laid down for the Calcutta Entrance Examination, it is suggested that one-third of the Texts, both in prose and poetry, should consist of subjects "having a direct bearing on conduct, either by way of precept or example." Blackie's *Self-Culture*, Farrar's *Seekers after God*, Selections from Cowper and Palgrave's *Golden Treasury*, may be mentioned as examples.

In addition, it is suggested that there should be a Text-Book, like *Man and his Duties*, by Dr. Sime, but revised and made more suitable to India. Each of the great moral virtues, as enforced by extracts from the best writers on the subject, as Smiles, Tulloch, Addison, Todd, Helps, Lubbock, and others, would in turn be brought before the students, which would give the Professors an opportunity for enlarging upon the duty not afforded at present by the English Texts.

B. A. COURSE.

Among the Texts may be specially mentioned Foster's *Essay on Decision of Character*.

While individual virtues would be taken up in the Intermediate Course, it is suggested that in the B.A. Course a special effort should be made to interest the students in the welfare of their country.

The feelings which ought to be inspired are thus expressed by Mill in his St. Andrew's Address :

"It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours is not merely blamable but also degrading; to have a feeling of the miserable smallness of mere self in the face of this great universe, of the collective mass of our fellow-creatures, in the face of past history, and the indefinite future,—the poorness and insignificance of human life, if it is all to be spent in making things comfortable for ourselves and kin, and raising ourselves and them a step or two in the social ladder."

Instead of such sordid aims, the following course is pointed out :

"Fix your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved."

How can such noble feelings best be awakened ?

Dr. Miller, in a Convocation Address, says :

"It cannot be all in vain, the acquaintance that you have thus made with

'The sons of ancient fame'

Those starry lights of virtue that diffuse
Through the dark depths of time their vivid flame.

"In the light that streams from them you perceive it to be the holy thing it is to labour and to wait for great unselfish aims. Thus we would have you live, according to the pure and holy instincts that these bright examples have from time to time called forth within you."



The most effective course seems to be a statement of India's claims on her educated sons, pointing out what ought to be done, illustrated by sketches of self-sacrificing reformers.

In the section of the Resolution on "Ethics of Education," among the means to be employed are the "**proper selection of text-books, such as biographies which teach by example.**"

Among Indians may be mentioned Rammohan Roy, Vidyasaagar, Sir Jamsetjee Jeejeebhoy, Ranade, Sasipada Banerjea, Pandita Ramabai, &c. Among Westerns, Howard, Clarkson, Oberlin, Barnardo, Vincent de Paul, Father Damien, Florence Nightingale, &c.

The writer hopes to attempt a compilation of the above character which will give a better idea of what is proposed. In course of time suitable books will be prepared.

Mere text-book teaching may be disparaged. That depends upon its character. Stories of "Golden Deeds" and the lives of men like those mentioned must have an elevating influence.

Besides, as already stated, there is the great advantage that the Text-Book would suggest topics on which the Professor might enlarge, which would not be afforded by the Literature Selections.

Recommendations must be within the range of practical politics. If there is a "more excellent way," let it be pointed out.

LECTURES.

As already mentioned, Lectures are recommended by the Education Commission. They have the personal element, and are, so far, superior to text-books.

In cities there might be a weekly lecture during the College sessions on interesting and useful subjects.

HOSTELS.

The "Resolution" states that in 1901-2 there were 1415 hostels, with 47,302 boarders. It is considered essential that they should be under "direct supervision by resident teachers." Without this, they may be morally useless.

COLLEGE SOCIETIES.

The Universities Commission Report says :

"Every encouragement should be given to Societies and pursuits which bring students together out of class, and in this connexion much importance attaches to games." p. 63.



INDIA'S GREATEST EDUCATIONAL NEED.

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More or less attention is paid to such Societies all over India. The Madras Christian College has the following connected with it, which space permits to be only briefly named :—

- The Madras Debating Society.
- Senior and Junior Literary Societies.
- Societies for the study of Tamil and Telugu Literature.
- The Natural History Society.
- The Philosophical Association.
- The History Students' Union.
- The Students' Prayer Union.

To these may be added a Cricket Club, Lawn Tennis Club, and Foot-ball Club. The College has also a fully equipped Gymnasium.

The advantages of such Societies are pointed out in the following brief extracts from the annual Inaugural Address to the Societies by Dr. Miller on February 11th, 1901 :

"The scheme of instruction and study which has a definite examination for its goal develops tendencies which, if they remain uncorrected and are suffered to work alone, may ruin both intellect and character. . . . If you do not gather knowledge for yourselves and put it into new forms by your own efforts, you may pass all the examinations in the world, and be no whit better educated than when you passed the first."

"Societies for debate will teach you better than anything else to look at all sides of a subject."

"No habit is more valuable and none more necessary to the character of a real student, than that of arriving at conclusions in full view of the criticisms that may be passed upon them."

"Societies for discussion help men to use for the benefit of others whatever thoughts they think and whatever knowledge they have made their own."

CONCLUDING APPEAL

TO THE SUPREME GOVERNMENT AND LOCAL ADMINISTRATIONS.

The aim of the foregoing remarks is, as far as possible, **"To save the rising generation of India from walking in false paths, and to guide them into right ones."**

The great problem is, **What means can best be employed to secure this end?**

It is allowed that there is no one panacea; several agencies must co-operate; but undoubtedly one of the most valuable is



ETHICAL INSTRUCTION IN THE PUNJAB.

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that set forth by Sir Richard Temple, in a Bombay Convocation Address, which has already been quoted :

"Moral Philosophy ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest."

What is wanted is

"A complete system of national instruction in ethics, adapted to the degree of intelligence and capacity as found in the different grades of students."

The measures recommended are briefly the following :

1. **An effort to improve existing Teachers by Teachers' Manuals and Conferences.**

As already mentioned, this is not proposed as a *substitute for training*, but only to **make the most of existing agencies.**

2. **The Revision of ordinary Readers to make them as effective as possible in imparting Ethical Instruction.**

3. **The preparation of Moral Readers for Primary, Middle, and High Schools, the first two in the Vernaculars, the third in English.**

4. **The addition of Practical Ethics to the Professorship of English Literature.**

This seems the best way to secure its being efficiently taught to all students during the college course.

ETHICAL INSTRUCTION IN THE PUNJAB.

Attention is invited to the following extracts from a Paper entitled, *"A Brief Account of what has been done in the Punjab during the last few years in connection with the recognition of Practical Ethics in Education."*

Preparation and Revision of Text-Books :

"The claims of practical ethics are recognised to a great extent in the text-books used in the schools of this Province. Lessons having a moral bearing have been introduced into our Urdu, Hindi, and Punjabi Text-Books, and poems have been specially written for all vernacular Readers with this end in view.

"An English Reader, entitled, *"Man and his Duties, a Moral Reader,"* specially prepared for this purpose, is prescribed for use in the High Departments of our Schools. Special Moral Readers in Urdu, Hindi, and Panjabi, are being prepared by the Text-Book Committee for use in the Primary and Middle Departments, both for boys and girls."



The following directions were given with regard to the latter :

"The book for the Primary Department should be suitable for boys of the 4th and girls of the 5th Class, and consist of about 80 pages of the size of the ordinary Departmental Readers. The Book for the Middle Department should be suitable for boys of the 2nd and girls of the 3rd Class, and consist of about 120 pages as above."

Music.—"The introduction of Music has been arranged into the schools of this Province. The principal of the Hindu School of Music in Lahore, who is a well-known expert in the art, was asked by the Punjab Text-Book Committee at a meeting, held on November 22nd, 1903, to prepare 36 simple songs suited to ordinary tunes, and dealing with subjects relating to the school and daily life of the pupils. It was decided at the same time that six of these songs should deal fully with some well-known moral virtues. These songs are ready and arrangements have been made, as an experimental measure, to teach them to a select number of boys in the various classes in the Central Model School, Lahore. Their general introduction into the curriculum of all schools in the Province will follow." Note "This has been begun."

Among the publications of the Department the following may be mentioned :

A Manual of School Management for Normal Schools. In Urdu, by H. T. Knowlton,* Principal, Government Central Training College, Lahore.

Kindergarten Methods for Primary Classes. Manual Occupations: Games: Nature Study. By same author, 8vo. 314 pp. In English. A Vernacular edition will shortly be published. The preface states that a complete set of 'Fröbel's Gifts' for each pupil is an impossibility. Hence the materials required have been reduced to a minimum.

New Course of Physical Training for Primary Schools, as laid down by the Department of Public Instruction, Punjab. Compiled and arranged by W. Bell, M.A., C.I.E., 16mo. 100 pp. English.

MORAL TRAINING IN THE PUNJAB.

The following remarks on this subject are taken from the *Third Quinquennial Review of Education* :

"It is one of the requirements of the Department that inspecting officers should bring to the prominent notice of managers and teachers the importance of conducting their schools in such a manner that the teaching and discipline may exercise a right influence on the conduct, character, and manners of the pupils; and this duty is now so emphasised that moral influence and training are no longer entirely outside the curriculum. However imperfectly teachers may, by example and precept, discharge their duties as character-trainers, they know that that

* Mr. Knowlton is also the author of "*A Handbook of School Method.*"



duty exists; and this of itself is believed to have a salutary effect. Then, the text-books, both in English and Vernaculars, are interspersed with lessons inculcating the common as well as the rarer virtues; and it is hardly possible that these can be taught with even the smallest degree of skill, without leaving a residuum of wholesome influence. Some of the Inspectors say that these lessons are not unfrequently well taught, and that the effect is decidedly uplifting. There are also poetical pieces in the Readers, intended to add to the pupils' store of right and high ideals, and, as one of the Inspectors remarks, 'The reading and reciting of these with feeling and expression must produce a salutary effect.' 'The teaching of moral lessons by precept will not make up for the want of example in daily life; but so long as the environment is what it is, and example is largely absent, that teaching must be held to be of considerable educative worth.' The Jullundar Inspector quotes cases showing that teachers sometimes do the opposite of rightly influencing their pupils. But the type is improving, and the watchful concern of those interested gives the hope of better things to come. The influence of the playground, the spread of culture, and the religious awakening that is taking place, are all, it is hoped, making for improvement in the character of the scholars and the tone of the school." p. 385.

EXTENSION OF THE PUNJAB SYSTEM OF ETHICAL TRAINING TO OTHER PROVINCES.

So far as the writer is aware, *no systematic efforts*, at ethical instruction, like those in the Punjab, are made in the other Provinces of India. There are some ethical lessons in the Readers though often without any special adaptation to India, and incidents sometimes occur which give rise to moral lessons. But ethical instruction should not be left to such imperfect and haphazard means. As Sir Richard Temple says, there should be—

"A complete system of national instruction in ethics, adapted to the degree of intelligence and capacity as found in the different grades of students."

The opinion of the Supreme Government as given in the Third Quinquennial Review of Education in India, may again be quoted as a fair statement as to the value of ethical teaching:

"It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school: but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted, by the use in schools of text-books having a direct bearing on conduct either by means of precept or example."



The Local Administrations can independently carry out the steps taken in the Punjab, and, as already mentioned, the additional outlay would be comparatively trifling. It is earnestly hoped that, without delay, steps will be taken in this direction.

It should be a recognised principle that **no child or student who has completed his course of study shall leave without instruction in the great duties of life.**

One change will require the sanction of the Supreme Government—the addition of Ethics to the Professorship of English Literature. Full consideration is respectfully invited to this proposal.

This brief notice of what has been done in the Punjab may fitly conclude with acknowledging how much the Province owes to Dr. Sime, its late Director of Public Instruction, and to his successor, Mr. William Bell, M.A., C.I.E.

REVISION OF THE STUDIES BOTH IN PRIMARY AND SECONDARY SCHOOLS.

A Committee was appointed in 1901 to review the course of instruction and the text-books used in vernacular education in Bengal. The Report contains some useful suggestions, which might be adopted in other provinces.

The "Resolution" implies that the Primary and Secondary School Courses will be thoroughly reviewed. It is to be hoped that Ethics will then receive adequate attention.

APPEAL TO THE UNIVERSITY AUTHORITIES.

During the last five years education has been much discussed; but it has been more its *machinery* than the *nature of the education to be imparted*.

The great need of special instruction in moral duties in the present transition state of India has been stated, and it has been shown how inadequate the present University subjects are to meet the needs of the case.

The chief proposals are that one-third of the University Texts, both in prose and poetry, "should have a direct bearing on conduct, either by way of precept or example."

It is also suggested that in the Intermediate Course there should be an ethical Text-Book in which the leading virtues are brought one by one before the students, as enforced by some of the best English writers.



In the B. A. Course, the Text-Book, it is proposed, should consist chiefly of biographies, Indian and Western, intended, if possible, to inspire the readers to seek the benefit of their country.

The Indian Universities have done a great work in making known the literature and science of the West; but the cogent appeal of Lord Curzon may again be quoted:

"Lord Beaconsfield once said that it is a holy thing to see a nation saved by its youth. Yes it is; but there is a holier thing still, and that is to save the youth of a nation.

"We have to save the rising generation of India from walking in false paths, and to guide them into right ones."

The proposals in this pamphlet will be formally brought before the University Boards of Studies, when it is hoped that action will be taken to give Ethics a more adequate place in the Indian University Courses.

APPEAL TO DIRECTORS OF PUBLIC INSTRUCTION,
SCHOOL INSPECTORS, TEXT-BOOK COM-
MITTEES, AND EDUCATIONISTS.

Upon you depend the practical carrying out of the orders of Government. The great importance of your duties, especially in the present transition state of India, cannot be over-estimated.

As has already been quoted, "What you would put into the life of a Nation put into its Schools." Also "As is the Master so is the School."

The future of India is largely in your hands. As Sir Oliver Lodge remarks, you have the training of its "administrators, rulers, and future teachers."

You have to inspire the youth of India with the feeling of the meanness of a selfish life and the nobility of labouring for the good of their country.

Thus you may, in the highest sense, be both a blessing and blessed.

All may take part in this noble work. The teacher in a humble village school may be useful in his sphere.

Earnest attention is invited to the suggestions in the foregoing pages, also to the Junior Moral Text-Book, *My Duties*. The list of lessons given in the Appendix will afford some idea of its contents. But the book itself should be examined.

APPEAL TO EDUCATED INDIANS.

The happiness of parents is bound up with their children. "Sharper than a serpent's tooth it is to have a thankless child." A father may be rich and prosperous, but an ungrateful wicked son will cast a dark shadow over all. On the other hand, affectionate, well-behaved children are a parent's greatest earthly joy. The proper training of the young is therefore a matter in which the people of India are deeply interested.

Several quotations have been given showing that the great importance of the moral training of the young has already been realised by intelligent men. Let the movement for this be kept up till it has been secured.

THE AWAKENING OF INDIA.

De Tocqueville says in his *Democracy in America* :

"Epochs sometimes occur, in the course of the existence of a nation, at which the ancient customs of a people are changed, religious belief disturbed, and the spell of tradition broken."

Sir Alfred Lyall thus forecasts the future of India :

"There may be grounds for anticipating that a solid universal peace and the impetus given by Europe, must together cause such rapid intellectual expansion that India will now be carried swiftly through phases which have occupied long stages in the lifetime of all other nations."

There are "signs of the times" which seem to indicate that India is on the eve of such a change.

The discussions in Council on Education show the progress towards self-government. Indian members are having more and more a voice in the administration of the country.

Carried out on its integrity, Lord Curzon's Resolution on Education would be the dawn of a new era in India. May this hope be fulfilled ! Let all take part in this glorious work.

JOHN MURDOCH.

MADRAS, March 28th, 1904.



HOPEFULNESS.

HOPEFULNESS.

Say not, the struggle nought availeth,
The labour and the wounds are vain;
The enemy faints not, nor faileth,
And as things have been, they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly,
But westward, look! the land is bright.


A. H. Clough.



APPENDIX.

MY DUTIES:
A JUNIOR MORAL TEXT-BOOK,
WITH
AN ADDRESS TO TEACHERS.

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 *The Italics indicate Poetical Pieces.*

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Price in stiff cover, 5 As. Post-free, 6½ As. Limp cloth, 8 As.

Attention is also invited to the following.—

The Indian Young Man in the Battle of Life. 8vo. 180 pp.
4 As. Post-free, 5 As.

Hints to students on leaving College and starting in life. Duty to country enforced.

Copies should be kept on sale in College Book Depôts.

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